

THE NOTRE DAME SCHOLASTIC.

DISCE · QUASI · SEMPER · VICTURUS ·

VIVE · QUASI · CRAS · MORITURUS ·

VOL. XXI.

NOTRE DAME, INDIANA, APRIL 21, 1888.

No. 31.

The Ultimate Fate of Io.

[Much has been done to show the connection between Science and Christianity; and we have therefore thought it might be a pleasing variation to show the connection between Science and Heathenism. Hence the following lines:]

I.

Fair Io, pursued by Junonian wrath,
And changed to the form of a heifer,
Ran, weary and parched, on the sun stricken path,
And panted in vain for the zephyr.

II.

Some boors had provided a tub-full of lye,
(Their trenchers were foul, and they'd wash 'em)
But the poor thirsty heifer gulped down the supply
And thus Io died of potassium.

SIR PRIZING DE SCOVERY.

The Causes of Pauperism and Crime.*

BY WILLIAM J. ONAHAN, LL. D., '76.

In these days of social agitation and of class discontent, it is a happy omen to find the members of the representative Commercial Club of Chicago, the active, energetic, enterprising business men of this great city, turning aside for the moment from the absorbing occupations of trade to discuss a practical question of social and economic reform like the one under consideration this evening—a question which so deeply concerns the peace, good order, and permanent welfare of this as of every other community.

Besides being a question of social and economic significance, it is equally a practical question of

duty and charity, which cannot be put aside; and I am happy to know that in inviting the discussion of this grave question you will not be content with listening to suggestions on the subject; that you do not seek merely to probe for the causes of existing disorders, but you are concerned also to apply, if possible, the practical remedies. Nor is this the first, or the only occasion on which the members of this Club have shown their intelligent interest in, and demonstrated by practical proofs their solicitude for the social improvement and the industrial education of the masses. The Chicago Training School is an honorable and shining testimony to your public spirit, to your intelligent zeal in the cause of practical and technical education.

It is by such proofs and testimonies that you best refute the demagogic cry that money is selfishness. It is not so; at least, it is not necessarily so. It is true, the poorest man in the city to-day, who possesses integrity of purpose and manly principles, is richer in all that makes life desirable than is the selfish millionaire who takes no thought but for the accumulation of wealth, no concern for his fellow-beings, except only how to grind them more and more. But such examples of selfishness I believe to be scarce in Chicago—would they were equally rare elsewhere! No: the qualities which make the really great and successful merchant and business man, imply gifts and characteristics illustrating the highest and best traits in our nature—inflexible honesty, breadth of judgment, knowledge of character, activity, intelligence, public spirit. We have seen these qualities conspicuous in the character and career of American merchants whose names deservedly pass for synonyms of benevolence—a Moses H. Grinnell, a George Peabody, a Peter Cooper, a Francis Drexel, a Mark Hopkins, a Moses Reese, a W. W. Corcoran, a George Childs, a W. L. New-

* Address before the Chicago Commercial Club.

berry, a Martin Ryerson, and scores, aye, hundreds of others like these, honored for their good works and benevolence of character.

It will not be practicable for me within the limits of this necessarily brief address to more than faintly touch a few of the principal causes which lie at the root of existing pauperism and crime—the twin evils of our modern civilization. Chronic poverty was scarcely known in this country prior to the late Civil War; and the term “Tramp” is a recent and unwelcome addition to our vocabulary. We were then blessed with a more healthful and orderly domestic life. The affairs of public as well as private life were comparatively free from the influences which have become of late years unhappily too common. “Boodlers,” another term of latter day significance, were unknown; the brood of “Anarchists” had not arrived in the country, nor had we become familiar with the chronic scandal of “divorce” as now seen, or the horrible crime of self-destruction.

The war, with its great and enduring benefits to the national life, to individual liberty, and to the country's development, brought likewise in its train the evils which inevitably follow in war's destructive path. Wealth acquired without labor led to habits of idleness and unrest; to speculation and recklessness, followed by moral corruption and social disorder. The habits of thrift and economy, so admirably characteristic of earlier American life, were supplanted by the greed for wealth; by wasteful and prodigal display, and ostentation in all our habits and modes of life. No class or condition in our social life has escaped this contamination. Improvements in machinery, scientific discoveries, the development and progress in arts and manufactures, the wonderful extension of our railway system, the unparalleled growth and settlement of the West, have contributed to multiply our wealth and resources, swelling the ranks of luxury, and tending, at the same time, in their results to widen the chasm between labor and capital. The evil example has affected all classes of society so that the terms *economy* and *thrift*, as formerly understood and practised, have become words of despised or neglected significance.

In departing thus widely from our primitive habits of simplicity and frugality, we are paying the natural and logical penalty in the demoralization and discontent which we see too widely prevailing in American life at the present time.

The widespread propagation of false principles and pernicious teaching, especially among the working classes, are also bearing bitter fruit in fomenting

class hatreds, in general discontent, and in the paralysis of widespread business interests. Here are some, by no means a full list, of the causes and conditions which bring about the evils we are inquiring into—evils for which society itself is largely responsible. But there is one other cause, to which I have not yet alluded, more potent, more far reaching, more terribly disastrous in its evil consequences than any of these, and that is the curse of *drink!* To name it is to demonstrate the terrible fact. It is the bane, the canker of our latter-day civilization. Do you wish to learn the causes that chiefly produce “pauperism and crime”? there they are plainly before you—*drink, intemperance, the saloon!* Intemperance is the curse of the poor, because it demoralizes and impoverishes the wage working classes more than any other.

Drink is the foster mother of almost every crime. It is not I who say so—their own chosen leader and champion, Mr. Powderly, has proclaimed it again and again; and to his honor be it said, nobly has he raised his voice to denounce the evil and to advocate the remedy—total abstinence.

Thoughtful men in every English-speaking country have long recognized the overwhelming growth of this modern plague, and powerful voices are everywhere raised to arrest its spread and check its ravages. We all have a duty to perform in the presence of this great evil. If we wish to save the youth of this city from contamination, example must be set, and the lines drawn strictly around the traffic. I think I can fairly claim that I am not what is called a “temperance fanatic.” I do not join in the indiscriminate crusade against, or the unmeasured denunciation of the saloon and the liquor traffic; but, as a citizen, I insist that the youth of this city shall be protected in their schools from the open doors of the saloon, and the sacred precincts of the church shall not be made a favorite recruiting ground for the traffic.

Our citizens, surely, have a right to require that their homes shall also be protected from too close and unwelcome environment by the saloon. This demand is not unreasonable. It is justified by every consideration of decency and fairness. It is a home right: it is a family duty. The political influence of the saloon has long been one of the scandals of our American municipal system. The result and consequences of that influence are too manifest to need characterization at my hands. They are seen and deplored in every principal city in the United States. High license, strict regulation, scrupulous and exact enforcement of law will tend to check this influence; but it is time the political power of

the saloon should come to an end. We must take the saloon out of our politics, and our politics out from the saloon. Men who drink whiskey, and men who don't touch it will equally agree to this proposition. Let it once be seen that the liquor interests can no longer dictate our nominations and fill our municipal councils; let there be manifest a strong, united, resolute, public opinion on this subject which will make itself felt, and will command and enforce respect for its voice. Mayors and city councils, and public officers, howsoever well intentioned, are powerless to restrain the evil unless backed up by this strong force.

In speaking thus frankly my convictions on this subject, I do not lose sight of the cosmopolitan character of our vast and rapidly growing population; nor the difficulties of adjusting regulations, laws and ordinances that shall meet with popular acceptance by people differing as widely in local and social customs as in nationality. We are all equally interested as citizens in the enforcement of law, in the security of life and property, in the observance of public order and decency. We are all, of every class and condition, concerned for the future as well as for the present welfare of our city. We are concerned for its municipal credit, for its civic character and renown as a well-ordered, well-governed city. We expect to see it go on unchecked in its career of material and commercial prosperity, increasing in wealth, enlarging in population, and, despite recent adverse decisions, extending its municipal limits until it shall have attained its appointed rank—the "Metropolitan City of America."

What a responsibility the present fact and the future prospect imposes on those who now influence its fortunes and character, shape its legislation, and rule its destinies! Think well of it, gentlemen, you who have the power to mould and fashion the conditions of our municipal life. Take, each of you, his full share of the duties and obligations which this responsibility imposes. Do not let the temptation of wealth and its enjoyments, ease and its allurements betray you into the abdication of those public duties which no citizen should shirk. Do not leave jury service to "tramps," nor aldermanic duty to "bummers."

I claim to be still a young man, yet I can recall the time when merchants from their stores and warehouses, on South Water and Lake Streets, hurried from desk and counter at the sound of the fire alarm to take their places with "the machine"; and the records of the city council of twenty to forty years ago demonstrated that our "first citi-

zens" did not then disdain to serve in the capacity of alderman. I do not say this in disparagement of our present city councillors, nor of their predecessors, remote or immediate. I wish simply to emphasize a tendency too apparent of late years, on the part of the principal men of the city, to shirk public representative duties; to leave the burden and honors to others, reserving, of course, the right to sharply criticise the incapacity and the shortcomings of those who stand for the time in the fierce glare of public station. The merchant, the manufacturer, the mechanic, the laborer, would each be the better if brought more frequently into familiar, official, civil and social contact each with the other. It is wonderful how mists of prejudice disappear and walls of hate and suspicion break down in the presence of personal relations and of social influences. Provide the masses with a substitute for the saloon, as a place of resort. Give them coffee houses and attractive and elevating amusements; give them music more frequently in our parks and public places. Arrange for periodical instructive lectures on mechanics, and the practical arts; on the sciences and literature. Enlarge and extend the advantages of our admirable public library. The masses are greedy for knowledge.

These hints and suggestions I venture to throw out here, knowing, as I do, your public spirit and your willingness to undertake any and every practical work of benevolence and general utility.

An eminent English writer, a constant friend of the poor, lately declared if we would correct the evils of moral degradation, we must recognize that "the authority and the obedience, the duties and the affections, the charities and the chastities of home, are the mightiest influences in the formation of human life." It is an auspicious sign in the life of a nation, as of a municipality, to see the energies and activities of commercial life go hand in hand with advancement in science, in art, in explorations and discoveries; to find trade contributing to true progress.

And in Chicago, happily, we have a class of business men, drawn from all races and from every rank, who possess a noble spirit of enterprise, public spirit and liberality. It is these men and this spirit that have given Chicago its rank among the great cities. Nor in the race for wealth and position are they unmindful of their obligations to society, to the cause of charity. Their names are constantly to be seen in the benefactors' roll of our city charities, and they are always prompt and zealous in promoting every good and useful work to benefit their fellow-men, and justly so.

Of what avail would it be, gentlemen, to multiply around us the monuments of wealth and trade, these colossal edifices, this neighboring majestic Chamber of Commerce, these mammoth warehouses and elevators? To what purpose do you erect costly and splendid homes, rivalling in elegance and grandeur the palaces of European princes, unless along with these you shall take thought for the needs of the lowly and the indigent, the poor and the sorrow-stricken? How can there be joy and happiness, peace and security, within the gilded walls with the knowledge that hunger and wretchedness vainly seek relief in squares not far removed?

We take pride in this wonderful city of ours, and are sometimes not unnaturally given to exult in its marvellous, I may say, unexampled progress; and we point to these stately and towering monuments surrounding us, and to the rush and bustle visible on our streets, as the testimonies of the energy, the activity, the go-ahead conspicuous in our city life. Perhaps we do not so often appeal to other, shall I not say better and nobler monuments, and testimonies, material and moral, which in a loftier sense show the higher activities and more beneficent aspect of our city's life and progress. I mean the churches and temples dedicated to God's worship; the colleges and schools for the education and training of the youth; the multiplied hospitals for the sick and the infirm; the asylums for the orphan and the foundling; the homes for the aged and the friendless; and, crowning all, the public spirit and the generous charity of the Chicago people who nourish and sustain all these splendid works. If there is much in our social condition to give cause for alarm and inquiry, there is much also to reassure and encourage.

Pauperism, and vice, and crime, are to be seen, it is true; but compared with the condition of the cities of Europe we are comparatively stainless. The poor are not without provision from public as well as private bounty. Vice is less shameless, crime not so rampant as in the first cities of the older civilization. The American people love order, respect religion, obey the laws. A people who retain and cherish these characteristics will never permit the permanent ascendancy of evil influences in city, state or nation.

"WHAT is to your mind the most pleasing kind of foliage?" was asked by the Professor of Botany at West Point of a member of his class. "Leaves of absence," was the unhesitating reply of the home-sick cadet.—*Ex.*

Matter and Form.

BY REV. S. FITTE, C. S. C.

(CONCLUSION.)

Since the molecules combined among themselves in mixed bodies, reappear as soon as the latter have been decomposed by analysis, and this just in the same proportion regulated by the law of their respective equivalents, together with all their properties, all their primitive characters; since some experiments more than once exhibit in mixed bodies certain features by which we evidently recognize striking vestiges of the simple components, why should we not conclude, with science, that there was a combination of two substances always "co-existing," though hidden, instead of supposing the "substitution" of a new substance replacing the two primitive bodies?

Let us first remark that St. Thomas does not mean to say, in the full meaning of the words, that a substance is substituted in the place of two other substances, but simply that a "new mode of substantial existence" replaces two other modes, which makes a radical difference. The expression "substantial modes" presupposes that, although being distinct, they have, however, a common subject supporting both, viz., the primitive matter. And it has been remarked before that every new mode of substantial existence was determined by a form, whose accession or generation was adduced, occasioned and regulated by certain "antecedent conditions" in which the previous substances were placed. Moreover, these conditions "dispose" or "prepare" more favorably some other properties contained in the primitive matter as germs or seeds, so to speak, to present themselves in order that they may be actuated by a new form. Thus it is that we have accounted for the origin of the substantial mode proper to water. When an electric spark is made to pass through a mixture of hydrogen and oxygen, a vibratory motion is determined in the ethereal fluids, and this motion suddenly disposes the potential affinities of the primitive matter—the common subject of simple bodies—to receive an active power by the intervention of a new form, specially calculated to actuate them. Such being the case, the new form only corresponds to a more imperative necessity, and faithfully answers the call made by a suitable predisposition of the primitive matter.

Hence originates a new mode of substantial existence, which is new only in so far as it gives

activity to properties already existing in the primitive matter, and, though potential only, still presenting themselves, of their own accord, to the exciting action of a new form of being. Why is it that the form water intervened rather than any other form, rather than oxide of iron, for instance? Is it not because the properties which existed before in the primitive matter first informed by the substantial mode, called hydrogen and oxygen, made a more powerful appeal to water than to any other principle of determination?

The same effect is produced when a mixed body is analyzed, for in this case the primitive components always result from the chemical process in proportion to their equivalents. The analytical process is used in order to counterbalance, lessen or divert the affinities, which are above all the character and the main object to be remarked in the form of a mixed body. This form being no longer able to exert its characteristic action, is soon extinguished; but the primitive matter, thus severed from its previous form, is placed back again in the state where it was before, and the properties, which had passed from potentiality into act under the influence of the preceding forces, are still present, making a spontaneous appeal to all the particular forms corresponding more especially to their distinctive characters. These forms, consequently, obeying the constant, invariable law of nature, arise and intervene according to the peculiar conditions under which their generation must take place, and act in the same manner as they did at first.

The substances of oxygen and hydrogen had, then, really disappeared, leaving room for the substance of water, one by nature and specifically determined by its own form. But when that water is again subjected to analysis, its form being extinct, the primitive matter steps in anew by a natural impulse and is determined a second time according to substantial modes identically the same as they were originally. In either case, we notice the same weight, the same molecular configuration, the same color, the same cohesion, and this because the forms corresponding to the body, correspond only to the properties which the primitive matter feels more particularly inclined to present as susceptible of being actuated.

This explanation being well understood, it will be easy to show how the facts which a chemical analysis reveals to us in the decomposition of all bodies organic as well as inorganic, can be reconciled with the doctrine of St. Thomas and the teaching of the Church concerning the unity of human nature. In organic bodies, as the compo-

sition of substances is effected by a continuous and gradual growth, that is to say, that a higher form replaces successively a lower one, communicating to the primitive matter together with life the substantial mode proper to it, so too does the decomposition take place progressively from a higher to a lower degree. It comes to pass that the characteristic properties of the vegetative and sensitive form are violently interrupted or extinguished all at once: how are we to account for the fact?

The form ceases to act; the organs stop their functions; life is gone; but the affinities developed thereby, the properties peculiar to the substantial mode determined before, remain still but hidden and *potentialiter* in the primitive matter which the previous form has abandoned, and immediately a new form of a superior order arises to correspond to that potentiality and set it in motion. What will be the nature of that new form, the first step in the descending gradation by which decomposition begins?

It is plain that the affinities developed and put in action by the vital principle in plants and animals, in order to compose thereby the tissues, the flesh, the bones and all the organs, must be quite different from those which determine the inorganic substance of mixed bodies: at least, they must be subject—as scientific experiments verify—to special and much more complicated laws. According to the theory which has just been explained, an appropriate form ought to correspond to these special affinities. On the one hand, the same affinities, once actuated by the vegetative or sensitive form, had been able to determine the substantial mode in all cells, all tissues, and all the parts of the animal. On the other hand, the organic substance must necessarily meet after death another mode of existence suitable to its new condition, which is wanting in life and motion. This shall be given by a new form specially destined to correspond to the predispositions which the former received at the very moment when it was separated from a living principle of organization. Only this form should exercise its action after the manner of attractive forms; in other words, it should take hold, by means of affinities, not of the whole being now dead, but of all its parts, molecule by molecule, as the plant or animal is disorganized by the cessation of life.

This state the scholastics have called by the name of “cadaverous form.” It is the first grade to be observed in the decomposition of organism; it is seen in the piece of wood, when cut off from its trunk—it can no longer receive any nourishment or increase; in the leaves separated from their branches

in the fall-season; in the flesh and bones of animals after being killed, or even in any loss whatever of vegetables or brutes, when ceasing to be determined and animated by the regular functions of the organs. Under such circumstances, the same law rules over organic and inorganic substances, when the latter are subject to the attractive affinities which determine their substantial mode. But as it is a fact that the more complicated the laws of affinities, the more unsteady and easily decomposable are the combinations which they produce, it happens that the organic substances are always corrupted and dissolved in a short time. Why is this? Because by atmospheric influence, by dampness and contact with other surrounding objects, even at an ordinary temperature, their affinities are easily neutralized and overcome; then, the cadaverous form being extinct with them, the affinities peculiar to inorganic bodies soon replace the former, till, finally, they present to the eyes of the observer but simple bodies, with their forms merely determinative. This is, according to the Angelic Doctor, at the same time the first grade in the ascending order of material beings and the last degree which they can reach in their descending gradation. This is, after all, what they appear to be in the eyes of scientists, namely, the first elements liable to constitute all substances, both organic and inorganic, because they are also the ultimate limit to which analysis is able to attain.

As to what belongs to the human body in particular, we understand why it is that, when it is informed by a living soul, there is really within a "substantial unity," since all that constituted it as human comes from the action of one only form. But when an accident destroys in it the vegetative activity and stops the working of the sensitive organs, death causes it to pass under the sway of a new force—the cadaverous form: then unity is broken in the human compound. Henceforth that substance organized, though void of life, is not one, and the only principle of unity resides but "in each of the molecules of which the corpse is formed." Soon decomposition does its work, and every form successively vanishing, leaves in turn to the next the power of corresponding to each of the special predispositions which the primitive matter must have undergone before contributing, in partnership with the reasonable soul, to the substantial constitution of the human body.

It follows, then, that, were scientific analysis to regulate the march and progress of this decomposition, the chemist, in spite of himself, must of necessity, with that accuracy which always pre-

sides over the accomplishment of the laws of nature arrive at those inferior forms which determine the constitutive elements of all material substances, namely, simple bodies, or indivisible components.

What a wonderful spectacle! The chemist, armed with the sharp and precise weapon of analysis, pursues that molecule of azote even into the nitric acid wherein it enters in the shape of a binary combination; then into those nitrates which, making up for manure, fertilize the ground; again into the cells and tissues of plants which it deeply penetrates under the action of vegetation, or into the flesh of the animal wherein it is assimilated by nutrition, and even into the human body, to be therein transformed more and more, but at the end as at the beginning, to be found again by the same analytical process in the most lifeless particles of matter.

On the other hand, the philosopher, carrying the torch of reason enlightened by Revelation, attentively follows the primitive matter in all its transformations by which it successively passes with all its constitutive powers from potentiality to act. He first observes a lower form which determines the substance in the shape of a molecule of azote; then a second form, which, by actuating the affinities and enabling an equivalent of azote to combine with an equivalent of oxygen, determines again the compound under a new mode of substantial existence, makes out of it a compound of nitric acid, and afterwards a nitrate. Furthermore, when new forms actuate a greater number of properties, the same substance is changed into grass, flesh, and, finally, the human body. But after a while the action of these latter forms becomes extinct; decomposition is effected, and these properties, so active and powerful a moment ago, return one after another into the state of mere potentialities. The cadaverous form still preserves some of them, other lower forms yet arise, till the same substance, that was human, assumes again its primitive mode of existence, being now nothing but "a molecule of azote!"

All along that ascending and descending path, chemist and philosopher walk hand in hand step by step, and at each stopping-place they meet "on the same level." The former ascertains facts; the latter, laying down their constitutive principles, develops their admirable chain, connecting, as so many links, the phenomena which science discovers "in the physical world," with all the mysteries which the teaching of philosophy and theology reveals to us "in the intellectual regions of metaphysics."

Thus it is that without repudiating the control of scientific experiment and faithfully obeying the

decrees of the Church, the philosophical doctrine which we have endeavored to explain under the guidance of the Angel of the Schools, has succeeded in erecting, piece by piece, that grand and sublime monument to the structure of which all the beings of creation have contributed their share. In our day, as well as in the Middle Ages, Aquinas, relying on the unshaken pedestal of his immortal genius, shows us all creatures closely united in one harmonious plan conceived from eternity, loving one another and forming an immense concert of praise and admiration in honor of God's glory and the omniscient designs of an infinitely good Providence!

Prose and Poetry.

Concerning the origin of prose and poetry we know little; but it is generally believed that poetry was used in a literary way before prose. In what sense this seemingly strange paradox holds true is not always clearly understood. Of course, there never was a period of society when men conversed in the poetical style; it was, as we can well believe, in the scantiest prose that ordinary conversation was carried on. But, looking at the subject as it concerns literature, we find that all the speeches and orations of the earliest times were not only delivered in poetical numbers and rhyme, but the ideas and thoughts prove them to be fair examples of poetry. The inverted forms and metaphorical language, so characteristic of the savage, are the raiment in which this ignorant, uncivilized creature expresses some of the most beautiful and sublime sentiments. From this we are led to acknowledge that man is a poet by nature, and although reasoning and practical associations may deprive him of the art of poetical composing, he never loses his love for it. Poetry and music are companion arts, and their progress is almost the same in the development of any literature.

It is obvious that as man became more and more civilized, his poetic talent was lost and prose began to appear; reasoning took the place of impassioned oratory, and a practical search was begun for knowledge. In every generation, however, there have been a few geniuses who wrote poems and music for the amusement of their fellow-beings, and thus the art of composing poetry has existed to the present day.

We do not always comprehend how much the poet does for the welfare of his country and the good of his brethren; but as a matter of fact, he holds the masses in his power. His poems have for a primary object pleasure, and the delight with which a mind receives the ideas expressed in such a pleasing manner is indescribable. But a good poem does more: it appeals to the passions of the reader and addresses him in such an excited and eloquent manner that he is fully in the power of the poet. The poet is, moreover, the true friend of his nation; he glories in her prosperity, cheers her in distress, mourns over her wrongs, promul-

gates the memory of her heroes, and in the highest terms praises the land to which he belongs. Poetry is the window through which we see all the charms and pleasures of life. It portrays the beauties of nature in a most harmonious and musical manner. In a word, if poems were written to please, they certainly fulfil their mission.

Prose writing, on the other hand, is less spirited, and is the straightforward style of expression as opposed to the inverted forms used in poetry. Under this head are included all the histories, reviews, essays, treatises, novels and discourses which fill the shelves of modern libraries; and it will be noticed that although some are read for amusement, the majority are intended for instruction. At the same time, however true it may be that poetry is pleasanter to the mind of the reader, it must not be supposed that prose is without its beauties and pleasures. Some of the most noted prose works of to-day are not only written in a pleasing manner, but they also present to our minds ideas which a poet could never express.

Prose has developed in proportion to the progress of education; and while poetry will always remain the same, it is impossible to predict with certainty to what degree of perfection prose may yet attain. As time rolls on, each separate generation leaves to posterity some literary treasures; but we notice, as we peruse these relics of the past, that the later writers have more liberal ideas and a more perfect knowledge of things in general than those who preceded them.

The most important epoch in the history of literature dates from the early part of the fifteenth century when the art of printing was invented. It is not meant, however, that the publications and works composed during this period are the best, but the invention of printing was all that was needed to distribute the works of the earlier writers. That invention was one of the most useful ever thought of; by means of it, we, the people of the nineteenth century, have at our disposal the thoughts, sentiments and ideas of nearly all the great minds that ever existed. The value of these books cannot be overestimated; through them we not only learn of the manners and customs of our forefathers, but we can foresee things to come; in fact, we grow wise and are taught by the experience of others. They are the readiest teachers we have, and are willing at all times to aid us in our everlasting search for knowledge. Impatience and weariness are unknown to them; they comfort us in our afflictions, encourage us in our duties, and in innumerable ways they are valuable to man. Much has been said in the praise of books, and it is to be hoped that the time is not far distant when they will be as dear to us all as they were to Wordsworth when he wrote:

—“Books are yours,
Within those silent chambers treasure lies
Preserved from age to age; more precious far
Than that accumulated store of gold
And Orient gems, which for a day of need,
The Sultan hides deep in ancestral tombs.
These hoards of truth you can unlock at will.”

CHARLES T. CAVANAGH.

NOTRE DAME SCHOLASTIC.

Published every Saturday during Term Time at N. D. University.

Entered as second-class matter at the Post Office, Notre Dame, Ind.

Notre Dame, April 21, 1888.

Staff.

G. H. CRAIG, '88,	P. V. D. BROWNSON, '88,
J. A. BURNS, '88,	CHAS. P. NEILL, '89.
S. J. CRAFT (Lit.), '88.	

—Rev. President Walsh and Rt. Rev. Dr. Bernard O'Reilly represented America at the International Catholic Congress which opened at Paris on the 8th inst., under the Presidency of Mgr. d'Hulst. A cablegram received shortly after the close of the Congress stated the deliberations were attended with brilliant success. We hope soon to lay before our readers a letter from Rev. President Walsh giving particular and interesting details of the Congress.

—The respective positions held in literature by Prose and Poetry, with the origin, history and fitness of various styles of composition in each, have been discussed from such varied standpoints, and in such an interesting manner by the Class in English Literature, that we have deemed it would be acceptable to our readers to present an unusual number of essays bearing upon this subject. Several more, perhaps of equal merit, have been placed at our disposal; but want of space prevents our inserting them all, and with the one published in this issue, the series will close. We trust that the subjects given for the present session may be as well treated, and afford as much agreeable reading.

—The Mendelssohn Quintette Club, of Boston, gave a delightful concert in Washington Hall last Saturday afternoon before a large audience of students, professors, and members of the Community. The Quintette has become well and favorably known at Notre Dame, by reason of their regular appearance of late years, while Messrs. Ryan and Blumenberg have many friends and acquaintances among the members of the Faculty. The high expectations concerning the merit and capabilities of the individuals of the club were certainly realized as each of the performers last Saturday proved himself master of the instrument on which he played. Every number of the programme was enjoyable and the musicians received enthusiastic *encores*, to

which they gracefully responded. The club has a well-earned reputation by reason of the success and excellence of their concerts obtained by the painstaking efforts to please and instruct their audiences.

Necessity has no Law.

The April number of the *American Catholic Quarterly Review* (Philadelphia) contains an important paper from the pen of his Eminence Cardinal Manning, entitled "The Law of Nature Divine and Supreme." The article was written for the purpose of making more clear the doctrine of the Catholic Church regarding the rights of the poor, as stated by his Eminence last January, which attracted wide attention at the time, and which has been more or less misunderstood in this country.

We give the following extracts from the Cardinal's article:

The doctrine of the Catholic Church may be briefly stated in the words of St. Thomas Aquinas, who sums up what has been always and everywhere taught before him; and his *Summa Theologica*, with the Holy Scripture, has been laid open in Ecumenical Councils as the highest authority in the tradition of Catholic doctrine.

I. By the law of nature all men have a common right to the use of things which were created for them and their sustenance.

II. But this common right does not exclude the possession of anything which becomes proper to each. The common right is by natural law, and the positive law of property is expedient for three reasons:

1. What is our own is more carefully used than what is common.

2. Human affairs are better ordered by recognized private rights.

3. Human society is more peaceful when each has his own, protected by the law of justice: *suum cuique*.

III. Theft, is always a sin, for two reasons:

1. It is contrary to justice.

2. It is committed either by stealth or by violence.

IV. But the human and positive law cannot derogate from the natural and Divine law. According to the Divine law, all things are ordained to sustain the life of man, and therefore the division and appropriation of things cannot hinder the sustenance of man in case of necessity. Therefore the possessions of those who have food superabundantly are due by the natural law for the sustenance of the poor. St. Ambrose, quoted in the "Decretals," says: "It is the bread of the famishing that you keep back and the clothing of the naked that you lay by; the money that you bury in the earth is the release and liberation of those who are in misery."*

* S. Thomæ Aquin., *Summa Theolog.*, 2da 2da, Quæst. lxi., Art. 1, 2, 5, 7.

For the sake of those who may not have ready access to the works of St. Alphonsus, the following passages may be given:

The text of Busenbaum is as follows: "*Qui pro se vel alio in extrema necessitate constituto alienum accipit quantum necessarium est, nec furatur nec tenetur restituere postea sic assumptum, si quidem re et spe indigens fuit.*"

It is to be remembered that St. Alphonsus consulted for his theology some eight hundred authors, and his decisions, therefore, rest upon the widest foundation, and may be safely followed.

St. Alphonsus says that this doctrine is *certain*, and is founded upon the doctrine of St. Thomas, that in such a case "all things are common"; for the law of nations, by which the division of goods was introduced, cannot derogate from the natural law. "Though in extreme necessity a poor man has a right (*jus habet*) to the goods of others, he has not a right to the extraordinary goods of others, but only to those which ordinarily suffice for the sustenance of life." He says that "as the poor man has a right (*jus habet*) to take what he needs, no one ought to hinder his taking it." "Forasmuch as in extreme necessity all things are common, a rich man is bound in justice to give help to the poor, because the poor man may justly take it, even without the will of the owner" (*cum ille juste possit eam surripere etiam invito domino et suam facere*). Throughout the whole treatise, St. Alphonsus repeats over and over again the word *jus* or right possessed by the poor man.*

This doctrine lies at the foundation of the positive law of property in all Christendom. It exists as an unwritten law in all Catholic countries; in France it is the *droit au travail*; in England it is clothed in a legal statute in our Poor Law, under which every one has "a right either to work or to bread without work." In the old Scotch law it was recognized under the title of Burdensem: A starving man had a right to carry away as much meal as he could on his back. All these authorities I give, not by way of example or exhortation to larceny, but in proof of the natural right from which they flow.....

It must always be borne in mind that my purpose was to justify and elevate the Poor Law of England by showing that it was founded upon the natural right of man to life and to the sustenance of life. In proving this I was compelled to show that this natural law is supreme over all positive law. The two questions, though distinct, are indivisible, as we have seen in the texts already cited from St. Thomas and St. Alphonsus. The opponents of the Poor Law, to evade the main question, promptly seized on the latter to escape the former. My words were as follows: "The obligation to feed the hungry springs from the natural right of every man to life, and to the food necessary for the sustenance of life. So strict is this natural right that it prevails over all positive laws of property. Necessity has no law; and a starving man

has a natural right to his neighbor's bread. I am afraid that those who speak so confidently about rights, obligations and laws have not studied, or have forgotten the first principles of all human positive law. If the law of property did not rest upon a natural right, it could not long exist. They who deny it justify the dictum, *la propriété c'est le vol*. . . . Before the natural right to life all human laws must give way."* I gave the example of the natural law of self-defence, before which the commandment, "Thou shalt not kill," gives way.

Silhouettes of Travel.

VIII.—SALT LAKE CITY.—(Continued.)

The southern and western portions of the city are divided into blocks of ten acres each, with streets one hundred and thirty-two feet wide—the northeastern part is laid out into blocks of five acres with streets eighty feet wide. On either side of the streets run sparkling streams of living water from the mountain gulches, reminding one of Freiburg in Baden at the foot of the Black Forest. The sidewalks are lined with long rows of Lombardy poplar, acacia, boxwood, elder, catalpa and other magnificent shade trees. Excepting the public buildings, there is little of interest from an architectural point of view. The stores built by the old Mormons would remind one of some quaint old country town on the continent of Europe rather than of a young and thriving American city. Of late some good business buildings have been erected both by Gentiles and Mormons. The public edifices, however, compensate the traveller for his disappointment in this respect. Chief among them is the great Temple. This massive structure was begun in 1853. It is yet roofless, and its towers unfinished. It is built of syenite or speckled Utah granite, brought from the lower part of Little Cottonwood Cañon, about 20 miles southeast of the city. It is about 200 feet long by 100 feet wide. The walls rise above 100 feet from the basement. There are three towers at each end of the building. The central towers, if ever completed, will rise to a height of 200 feet. Up to this time, it is said to have cost two million dollars, and if ever finished will cost many millions more. It is doubtful if the building will ever be completed according to the original design. The Temple and other religious buildings in Utah, together with whatever Mormon church property can be discovered, have been seized on by the Government, and the Saints are paying rent to Uncle Sam for the Tabernacle, Assembly Hall, tithing house, etc. The church of the "Latter-day-Saints" has, however, with much business sagacity, shipped by an underground road most of its account books, finances, and titles to real estate, notwithstanding the judicial investigations of a Government Commission. Polygamy is certainly an evil inconsistent with modern civili-

* Theologia Moralis, lib. iii., tract. v., cap. i., tom. i., pp. 333, 334, 335. Ed. Bassano, 1847.

* *Fortnightly Review*, January, 1888, p. 154.

zation; for this civilization is the creation of Christianity, and cannot subsist without the public recognition of the grand organic principles of the moral code promulgated by the New Law. The seizure of sectarian property as a means of suppressing plural or celestial marriage is, however, a dangerous experiment on the part of the Government, and an entering wedge into that part of the Constitution which declares that Congress shall pass no law restrictive of religion. Polygamy, as the "Saints" themselves admit, formed in the beginning no part of their "New Revelation." The sect that professes to follow Joe Smith Jr. does not recognize it all; only a small minority of the Mormons have been able to practise it. Had the officers of the Government proved incorruptible and firm in wielding the weapons furnished by the decision of the United States Supreme Court in 1879, affirming the constitutionality of the anti-polygamy act, there would be little need of the prosecutions being made to-day for its extirpation.

Besides the great Temple, there are two other large temples in the Territory. These temples were not designed for public worship, but rather for religious rites—such as baptisms for the dead, ordinations, sealings, prayer meetings, and solemn assemblies of the orders of the priesthood. The Tabernacle, which is used for divine worship, is elliptical in shape, presenting the appearance of an upturned boat. It is 250 feet long, by 150 feet wide and 70 feet in height from the floor to the ceiling. With the exception of the Central Depot of New York it forms the largest self-supporting arch in America. It has a seating capacity for 10,000 persons. The grand organ in it is, I believe, the second largest in the United States. The acoustic properties of the building are such that a whisper or the drop of a ten-penny nail into a hat can be heard in any part of the structure. In the whispering gallery of St. Paul's, London, one must put his ear close to the wall to catch the sound. Bishop Scanlan thinks that a little more attention to acoustics, after the example of the Mormons, would be a decided improvement in the construction of some of our large churches—not detracting, however, from the architectural beauty of these edifices. The estimated population of the city is 35,000.

As to the future of Mormonism, there can be little doubt. It must gradually fall into dissolution before the searching analysis and enlightenment of the nineteenth century. Its historical basis has as much solidity as the adventures of Baron Munchausen. Even Bancroft, who writes somewhat from a pantheistic, Teutonic subjectivity, fails to embody in the web and woof of his historical lucubrations the wonderful migrations of the Jaredites or Lehiites from Palestine to the New World! From a religious standpoint, it is diametrically opposed to the dogmas and moral code of Christianity. Judged by the standard of reason, it has not even the scientific moonshine of a Swedenborg to claim a colored title to the name of superstition. As a semi-socialistic experiment, it would be beneath the contempt of a Saint Simon. Mormonism, like Con-

fucionism, promotes to a limited extent the material welfare of its dupes by teaching industry, sobriety, and economy; but, like the latter system and Mahomedanism its progress is limited by the despotic authority and selfishness of its rulers, and the low, sensual and material view which it takes of man's duties and destinies. The rank and file of the Mormons are industrious and economical enough, but tithes and special assessments rob them in great part of the fruits of their labor, hence the defection of many wealthy members of the sect, such as the Walker brothers. Why reasonable beings adopt such a system it is not easy to conjecture; such are the hidden and mysterious springs of action in the unfathomable abyss of the human heart. There is first the corruption of man's lower nature, which, as St. Paul teaches, inclines to the law of evil. There is, secondly, the Athenian curiosity which seeks whatever is new or abnormal, not only in fashion, but also in religion. There is, thirdly, the desire of bettering one's condition in life, which is undoubtedly the ruling motive among the poor and ignorant classes of Europe that migrate to this land of promise. I met a canny son of the land o'cakes in the suburbs, and asked him why he had joined the sect. His reply was characteristic, as he pointed to a comfortable house and large orchard: "I could nae get sic a hame, mon, in Glasgu." As the poet of Ayrshire wrote:

"His clean hearth-stane, his thriftie wifie's smile,
The lispin infant prattling on his knee,
Does a' his weary, carking cares beguile,
An' makes him quite forget his labor and his toil."

It is very remarkable that few, if any, Irish Catholics, raised on the *old sod*, have ever become members of the sect, although it is said that occasionally one of their descendants, born on American soil, turns Jack-Mormon. Henry Ward Beecher was struck at this phenomenon, and remarked that Irishmen must have a high ideal of female purity and Christian marriage, or that the Catholic Church must exercise a powerful influence over their moral conduct. And yet the Mormons make a Moroni (Morony) their principal angelic revelator. And they have for ancestor a Lehi (Leahy), a patriarch who set out from Jerusalem in the reign of Zedechias, and arrived in America centuries before St. Brendan set sail from Tralee Bay on his voyages of discovery.

In mind, the "Latter-day-Saints" are the abject slaves of blind obedience to one of the most cunning and best organized ecclesiastical hierarchy ever established among the sects. To perpetuate their institutions, they are working hard to have the Territory admitted into the Union of the States. Should they succeed, they would enjoy all the principal offices, and control the government of the new state in which they would hold the majority; and they could thus easily circumvent any provisions contained in the State Constitution hostile to polygamy. But the Gentiles oppose the movement tooth and nail, and sound public opinion will never permit such a consummation. Many persons think that to save their religious and social organization, the Mormons will gradually sell out in Utah,

and move to New Mexico, or perhaps buy out large tracts of land in Mexico or South America and establish themselves there. But this is scarcely probable. The old spirit of self-sacrifice and fanaticism which braved the hardships of an unexplored wilderness, is dying out. The masses will hardly imitate the example of their forefathers in abandoning Nauvoo.

At present, a strong effort is being made by the Gentiles to boom real estate in the Zion of the West, now that 22 pages of delinquent taxes contained in the *Los Angeles Herald* indicate an ebb in the tidal wave of prosperity which struck that part of the country. Real estate offices without number are being nicely fitted up with attractive bulletin boards outside, offering snap bargains to "tender-feet" from blizzard lands. The Mormons are, for the most part, willing to sell at fancy prices. At one time the Mormon papers denounced these sales on the part of the brethren as an Esau-like renunciation of their birthright for a mess of Gentile pottage; at another they advise the sale of Mormon property, telling their *confrères* that in a couple of years, when the bottom has been knocked out of the boom, they will recover from the Gentile adventurers, lots, houses and blocks, for one-half the price paid by the latter for them. No doubt a keen business man, with ample funds, could realize well on his capital by turning it over rapidly on the principle of quick sales and light profits. Mr. Joseph Geoghegan, a young man who has lived for three years in Salt Lake City, tells me that he has made \$7000 within the last three months in handling real estate. Business property on the main street is now worth \$750 to \$800 a foot. On the prospective business street it is worth from \$200 to \$250. This class of property has advanced from \$85; and from \$130 to \$200 and \$250 within the last six months. The best class of residence property is now selling from \$45 to \$100 per foot. And a sharp advance here too has taken place. Other outlying property is selling from \$5 to \$30 per foot; while acreage, which in the near future is sure to be bought up for residences, is selling from \$300 to \$750. The boom, to be permanent, must be aided by the building up of manufactures and eastern enterprise and the investment of a few millions in the mining districts adjacent—unless people come to buy climate, as they did at Los Angeles. One thing lacking to the lower or southern part of the city is facility of drainage. This will be a hard problem to solve as the city grows, owing to the slight fall for sewage into the Jordan or Salt Lake.

The climate is generally very mild in winter. In January, however, the thermometer dropped down to 20° below zero for a few days—a fact which occurred but once before in the memory of the oldest inhabitant. Some snow has fallen since my arrival here, but it disappeared in a few hours. The mean temperature in winter is 30°, in summer 74° at two o'clock p. m., and 57° in the evening. The heats of summer and the colds of winter are tempered to some extent by the breezes of the miniature sea adjacent,

There are many points of interest in the neighborhood well worth a visit. About two miles to the east is Fort Douglas, one of the finest military posts in the West. From the parade grounds a battery of cannon frowns down upon the city. A fort nowadays is no fort at all, but rather a military post, consisting of a collection of commodious houses for officers and enlisted men, and stabling for cavalry horses and the celebrated army mule. I met General O'Connor who commanded the California volunteers, and with true military skill selected for the site of his fort the most commanding and beautiful elevation in the suburbs of the city. The General, after defeating the Shoshone Indians with heavy loss in 1863, and after repressing all hostile demonstrations on the part of the Mormon inhabitants of Utah, gave permission to his men to prospect for mines, thinking they were fit for something better than to be a corporal's mere drill machines. He is an ardent Home Ruler, and would, if the opportunity offered, gladly command a battalion under the Green Flag in the sacred cause of Erin's independence. He now devotes his time exclusively to mining interests, in which he has been very successful.

Within a half mile of the city are the sulphur springs for bathing and drinking purposes. The bathing accommodations at the springs, which belong to the city corporation, are simply abominable; but the influx of Gentiles will no doubt soon compel the Mormon fathers to put up a respectable and commodious building for the use of visitors. Many aches and pains are said to be cured by these warm springs, of which it may be said, as of Nero's baths:

"Quid Mormonibus pejus?"

"Quid thermis melius Mormonianis?"

S.

Personal.

—Mr. E. Barnes, we regret to state, has been called home on account of the serious illness of his mother.

—Mr. T. Fry, Marquette, Mich., and Mr. J. Hubert, Toledo, Ohio, were among the visitors during the week.

—Mr. and Mrs. Halthusen, of Colorado Springs, passed a few days at the College during the week visiting their son Henry of the Minim department.

—Among the welcome visitors during the week were Mr. and Mrs. Sewell Collins, of Kansas City, who called to see their son, Sewell, of the Minim department.

—Mrs. T. Hutchinson, of Chicago, a lady held in the highest esteem wherever known, made a brief visit to the University last week. She was accompanied by her daughters Lizzie and Maggie, who have made a creditable record for diligence and aptitude as pupils of St. Mary's Academy.

—Rev. Peter Lauth, C. S. C., '62, formerly a member of the Faculty of the University, is now the efficient and zealous Rector of St. Mary's Church, Austin, Texas. While effectively minis-

tering to a large and flourishing congregation, he has also been doing a noble work in the cause of Christian education, as is evidenced by the prosperous condition of the parish school which he superintends. Father Lauth is ably assisted in his good work by Rev. Father O'Keefe, at one time Prefect of Discipline in the University, who, as numerous friends will be glad to learn, is steadily improving in health under the influence of a southern climate.

—The Hon. John M. Gearin, '72, of Portland, Oregon, has received the Democratic nomination as Representative to Congress from Oregon. During his years of college life at Notre Dame, Mr. Gearin was one of the leading and most brilliant students, and his subsequent career has realized the bright expectations which were then formed of him. A number of civil positions occupied with ability and success, and the present nomination, which was almost unanimous, are evidence of the popularity and distinction to which he has attained. In the event of his election—for which he has the best wishes of hosts of friends here—the citizens of Oregon may be assured of as worthy a representative in the halls of Congress as they could desire to have.

Local Items.

- April showers.
- He saw gorgeous pie.
- Don't rush the season!
- Dress parade to-morrow.
- He fought a duel in *la belle France*.
- Mollie ran well, but the road was too hard.
- The Astronomy Class will soon go star gazing.
- FOOTBALL—Ann Arbor, 24; Notre Dame, 6.
- Science, though badly wounded, is still in the ring.
- Who said anything about "stroke, stroke, stroke"?
- There was quite a fall of snow Thursday morning.
- The "Anti-specials" were badly "scooped" last Monday.
- A high tariff should be placed on eastern baseball fiends.
- Competitors for the English medal will be numerous this year.
- The collegiate students are wrestling with the monthly competitions.
- If it snows on the 19th of April, is there any show for the 4th of July?
- The last hunting expedition resulted in the slaughter of two blackbirds.
- "Boston's" baseball prospectus is like a splendid castle built upon the sand.
- The Minims recently gave an entertainment for the benefit of their third nines.

—There will be no lecture in the Faculty programme next Wednesday afternoon.

—A. P. has been observed wistfully examining the coxswain's seat and accoutrements.

—Very Rev. Father Corby, Provincial C.S.C., made an inspection of the main building Thursday.

—The Junior campus has been greatly improved this season. Likewise have the Minim grounds.

—Truly did the "skiver" say: "Of all sad words of tongue and pen, the saddest are, 'I'm collar'd again!'"

—The scouting party, sent out by Co. B, were surprised by the enemy's pickets and captured. They are still in bondage.

—Seats have been erected near the baseball diamond of the first Junior nines. They are of the style known in the cities as "bleaching boards."

—Navigation was duly opened last Monday, and the members of the Boat Club are taking advantage of the opportunities offered for enjoyment at the lake.

—The opening of the baseball season by the National League and the American Association brings with it a great demand for daily papers among the boys.

—A boat carpenter from South Bend was at the College last Tuesday and Wednesday making a few repairs on some of the Boat Club property. The six-oared barges are still in good condition.

—The tariff debate set for last Wednesday evening has been postponed until this (Saturday) evening. The participants in the debate will be Messrs. C. J. Stubbs, L. Chacon, P. Burke and T. Griffin.

—Rev. Vice-President Zahm is under obligations to Mr. Charles S. Lee, the General Passenger Agent of the Colorado Midland Railway, for six large, handsomely-framed photographic views of Rocky Mountain scenery.

—Hon. Congressman B. F. Shively has sent from the Capital a variety of seeds to Very Rev. Father General for which he returns his acknowledgments. Very Rev. Father General has given the seeds to St. Edward's Park.

—A large number of trees have been planted along the walk around St. Joseph's Lake for the purpose of affording additional shade. The Boat Club members return thanks to those who are constantly endeavoring to make the lake a more pleasant resort.

—With six baseball nines in active operation, and the balance of the department wholly taken up with the much shout-begetting though picturesque game of "one-ole-cat," the Minims' campus, on a "rec" afternoon, presents a scene of gay activity in the midst of which a spectator feels utterly bewildered and lost.

—Our poet of the horticultural department sends us the following acknowledgment of favors recently received:

Our dear friend John is a powerful man
 Whene'er he gets behind a saw,
 May his days be long is my sincere song,
 With plenty of ham to put in his maw!

—The first and second nines in the Minim department came out on the 15th inst., attired in the new uniforms recently purchased. The Minim association is better provided with baseball paraphernalia this season than they have been at any time past. Their baseball parlor in the new addition is unsurpassed by anything in that line at the University for elegance and comfort.

—At the 9th regular meeting of the members of the Sorin Literary and Dramatic Association, which was held in St. Edward's Hall on Monday, April 16, a debate was conducted by the following young gentlemen: H. Lonergan, G. Savage, A. Welch, J. Dempsey, J. Bradley, D. Quill, F. Toolen, C. Koester, V. Kehoe. A speech from the President closed the proceedings of the evening.

—Excellent papers for and against "The Effects of Roman Civilization" were read before the members of the Modern History Class last Wednesday by Messrs. Brelsford and Sullivan. The papers were the result of much care and study, and reflect no little credit on the persevering energy of the young gentlemen. After the reading of the papers, each member of the class discussed the relative merits of the arguments brought forward.

—The game of baseball in the Junior department, on the 15th inst., was an interesting one. The "Blues" were captained by D. Tewksbury, and the "Reds" by M. O'Kane. The principal features of the game were the fielding of S. Fleming, and the pitching of J. Pfau, who struck out thirteen batsmen. Following is the

SCORE BY INNINGS:—	1	2	3	4	5	6	7	8	9
BLUES:—	1	0	0	0	1	4	0	0	3=9
REDS:—	1	0	0	3	0	0	1	0	2=7

—Harmony Society, a literary and debating association, recently organized by the graduating members of the Law Class, is fast becoming recognized as one of the few societies in the house that have an existence in fact rather than in name. Meetings are held every Thursday evening. The members enter into the spirit of the exercises with a dignified earnestness and a vim that is creditable alike to the society and to the College. Under these circumstances, it is but meet that the organization should be encouraged by all who are interested in the prosperity and fame of the University.

—The Lemonnier Boat Club met Monday evening for the purpose of electing captains of the four-oared and six-oared racing boats. There being no other candidates, Messrs. Henry Luhn and Philip Brownson were elected captains of the four-oared boats by acclamation. Messrs. P. Paschel, A. Rudd, A. Larkin and E. Prudhomme were nominated for captaincies of the six-oared barges. After several ballots had been taken to no purpose, the election was postponed until the next meeting. Messrs. R. Pollock, J. Hepburn, T. Pender, T. Coady and F. Springer were elected members of the club. There is good material in the club, and we should see good racing in June.

—Rev. Father Coleman celebrated his first Mass in the college church on last Sunday. The cere-

monies were very solemn and impressive. The newly-ordained priest, attended by Very Rev. Father Corby, as assistant priest, and Rev. Fathers French and Thillman as deacon and subdeacon, was conducted from the college parlors to the church by a procession formed of the students and members of the Community. On reaching the altar, he intoned the *Vidi aquam* in a rich, clear and powerful voice, and afterwards proceeded with the Mass. An eloquent sermon on the Christian Priesthood was preached by Rev. Father Fitte. The choir sang Mozart's "Ninth Mass" with good effect.

—On account of the resignations of D. Tewksbury and C.V. Inderrieden, captains of the first and special Junior nines respectively, an election was held Thursday to fill the vacancies. B. Stephens was elected captain of the special nine, and J. Cooney was chosen captain of the first nine. Following are the nines which will compete for championship honors: *Reds*—M. O'Kane (captain), S. Fleming, T. Gonzales, B. Stephens, A. Hayes, H. Leonard, J. McGrath, W. Walsh, W. Cartier; *Blues*—J. Cooney (captain), J. Pfau, H. Miner, R. Hall, W. Lahey, D. Cartier, J. McGurk, E. Campbell, H. Roby. The scorers are W. McPhee (*Blues*), H. Bronson (*Reds*) and B. O'Kane (*Special*). D. Cartier was chosen Treasurer of the association.

—The Law Debating Society considered the question of standing armies at the meeting Wednesday evening. Messrs. M. White, T. Pender and W. Tiernan argued that a large standing army is an evil in view of the fact that it is the cause of excessive taxation, and it renders citizens in many instances distrustful of and inimical to the State. In this country especially the standing army should be but a superior means of enforcing police regulations. On the other hand, Messrs. C. Stubbs and L. Chacon contended that a large standing army is necessary for the maintenance of public peace and private property, and it furnishes a defence always ready to be commanded. In the United States, owing to the weakness of the Navy, the coast demands more efficient protection in the shape of a large army. The debate was decided in favor of the first mentioned disputants.

—At the concert on Saturday evening the Mendelssohn Quintette Club of Boston gave the following selections:

1. Overture to the "Merry Wives of Windsor"—*Nicolai*
2. Flute Solo—Hungarian.....*Tershack*
Mr Philip Rodelberger.
3. Pleyel's Hymn, with the Original Variations, and
Rondo Composed for Quartette.....*Pleyel*
4. Polonaise—Violin Solo.....*Wieniawski*
Mr. Gustav Hille.
5. Gavotte—in Style of the 15th Century, Composed
for Violoncello.....*Gabriel Marie*
Mr. Louis Blumenberg.
6. Chant Du Soir—Melody for Clarinette.....*Hamm*
Mr. Thomas Ryan.
7. Andante Cantabile. From Quartette, Op. II., *Tschaikowsky*
8. Minuette.....*Haydn*
9. Danse Hollandaise—Violoncello Solo.....*Dunkler*
Mr. Louis Blumenberg.
10. Rondo Finale. Hungarian.....*Haydn*

—Accessions to the Bishops' Memorial Hall: *Peuple de Dieu*, published in 1753, 7 vols., each containing the autograph of Rt. Rev. Bishop Dubourg; "Manual Ordinandum," 1728, with autograph of Bishop Bruté; "Catholic and Protestant Churches," by Rev. John Fletcher, with autograph of Bishop Bruté; "Methode de Direction," 2 vols., with autographs of Bishop Chabrat; "Les Américaines," 5 vols.: Lyons, 1770; curiously bound Roman breviaries, with silver clasps, published in Paris in 1687; Concordance to the Bible, printed in 1636; "Plain Reasons for Presbyterians Dissenting from the Revolution Church in Scotland," 1731, presented by Rev. Father Kirsch. First pastoral letter of Rt. Rev. Dr. John Baptist Fallize, Prefect-Apostolic of Norway, presented by his brother, Rev. Father Fallize, C. S. C. Ten three-volume sets of the "Lives of the Deceased Bishops of the United States," by Richard H. Clarke, LL. D., presented by the Library Association. White silk dalmatics, edged with gold, owned by Rt. Rev. Bishop Rosati, presented by Miss Eustace. Original manuscript letter written by Bishop de la Hailandière a short time before his death; letter written by the same prelate, relating to his life in France, presented by Mrs. A. Lippe. "Life of John Calvin," by Audin; Historical Selections published by La Salle Publication Company; original letter written by Bishop Rosati in 1833; letter to Bishop Timon, relating to the history of the Sisters of Loreto and the Sisters of Charity, presented by Father Kendrick. Interesting letter written by Archbishop Elder, presented by Master G. Elder. "Wisconsin Historical Collections"; "History of Indiana," by Dillon; "Ceremonies of the Catholic Church": Boston, 1833, presented by M. Freeman. Life-size painting in oil of the first Bishop of Vincennes presented by J. F.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Akin, Armstead, Brady, Brelsford, Bowles, Brannick, Beckman, Barrett, P. Burke, Burke, J. Barnes, Beckwith, Bombeck, Bronson, Ball, Barnard, Blessington, Jas. Burns, Brewer, Becker, Britt, Baca, E. Burns, Boland, Craft, Campbell, Cassidy, Chacon, Cusack, Crane, Cartier, Chute, E. Coady, T. Coady, Cosgrove, Dore, Dulaney, Eyanson, Ewing, Fitzharris, Finckh, Fenton, Fisher, Fleming, Goebel, Gallardo, Griffin, Henderson, Higgins, Hobart, Heinemann, M. Howard, Hummer, Hughes, Houck, Hepburn, Jennings, Joyce, Jacobs, F. Kelly, J. Keating, E. Keating, L. Larkin, Luhn, Langan, Lander, Louisell, W. McDermott, McCune, Mattes, Mulkern, J. Meagher, McWilliams, J. McDermott, Mackey, Major, V. Morrison, W. Morrison, Maloney, McAllister, McCart, McAuliff, Melady, Andrew Nicholl, Neill, Nelson, O'Hara, Orr, O'Regan, O'Shea, O'Donnell, O'Connor, O'Brien, Owens, Pollock, Paschel, Plato, Prudhomme, Preston, Pender, Parés, Rochford, O. Rothert, Reedy, Rielly, Read, Stubbs, J. Sullivan, Short, Stephenson, Suing, H. Smith, W. Silver, R. Silver, Tiernan, Tarrant, Webb,* Wall,* Woods,* Welch,* Wagoner, H. White, Wilkin,* Wilson,* Whelan, M. White.*

* Omitted by mistake last week.

JUNIOR DEPARTMENT.

Masters Adelsperger, Allen, Anfenger, Adams, Berry, Bronson, Boyd, Beaudry, Blake, Burger, J. Bray, H. Bray, Brady, Cunningham, Cauthorn, Campbell, Cooney, F. Connors, Carroll, Case, Connelly, Ciarcoschi, Chute, Coulter, Jno. Doherty, Jas. Doherty, Duffield, Daniels, Davis, De-

vine, Darragh, Elder, Fitzgerald, Figge, Falvey, S. Fleming, P. Fleming, C. Fleming, J. Flynn, F. Flynn, Frei, Grossman, Goodman, T. Greene, J. Greene, Gale, Houlihan, Hill, Henry, Howard, R. Healy, P. Healy, Heller, Hoerr, Huber, Hillas, Hackett, Hughes, Hartman, Hake, Hayes, R. Inderrieden, Johnson, Jewett, Jackson, Josselyn, Kutsche, Kehoe, Lane, Lahey, Monaghan, Martin, Munroe, McGuire, H. Mallay, W. Mallay, McCormick, McIvers, McPhee, Miner, Mooney, McCartney, Mayer, Monarch, Neef, Noud, O'Neill, W. O'Brien, G. O'Brien, W. P. O'Brien, B. O'Kane, O'Donnell, Priestly, Paquette, Powers, Pritchard, Pecheux, J. Peck, Pfau, Quinlan, Roth, Rierdon, Reinhard, I. Rose, S. Rose, Ramsey, Reidinger, F. Schillo, Stephens, Spalding, Shenk, Senn, L. Scherrer, C. Scherrer, Silver, Talbot, Wile, Wageman, Wade, Walsh, Wright, Wilbanks, Wood.

MINIM DEPARTMENT.

Masters Ayer, H. Bachrach, A. Bachrach, Bloomhuff, Blumenthal, Beckham, Barbour, G. Black, L. Black, Blake, Beerman, Bates, Burns, Bradley, Boettcher, C. Connor, W. Connor, E. Connors, Collins, Connelly, Cummings, Carlile, Cudahy, W. Creedon, F. Creedon, Cornell, Campbell, Carpenter, Durand, J. Dunn, F. Dunn, Jessie Dungan, Doss, L. Dempsey, J. Dempsey, F. Dempsey, Dench, Dorsey, Des Garennes, G. Franche, Flannery, Grant, Griffin, A. Greene, Goodwillie, Hinds, Harlan, Hagus, Howard, Hamilton, Halthusen, Haddican, Jaramillo, Kutsche, Kehoe, S. Keeler, Koester, Keefe, Kane, Kaye, A. Lonergan, H. Lonergan, Morgenweck, McDonnell, Marx, Maternes, L. Mayer, G. Mayer, Mott, J. Marré, A. Marre, Minor, Neef, Neenan, Nichols, Nester, O'Mara, L. Paul, C. Paul, Plautz, Quill, Rogers, Ricks-cker, Sweet, Seerey, F. Smith, E. Smith, Stone, Stephens, Speir, Storey, Taft, Toolen, Trujillo, Tomkins, Thornton, Wm. Williamson, J. Walsh, W. Walsh, A. Witkowsky, Willien, Wilson, Young, Zeigler.

Class Honors.

[In the following list will be found the names of those students who have given entire satisfaction in all their classes during the month past.]

COMMERCIAL COURSE.

F. Schillo, W. Welch, H. Henderson, J. Brady, J. Bombeck, F. Carney, H. Cauthorn, J. Clarke, T. Coady, W. Devine, C. Eyanson, T. Greene, E. Grossman, A. Hoyer, R. Hall, F. Jewett, J. King, M. Louisell, A. Leonard, H. Miner, W. McDermott, F. Neef, R. O'Hara, F. Shenk, J. Whalen, A. Woods, W. Boland, E. Blessington, R. Bronson, J. Henry, A. Joyce, A. Jacobs, F. Larkin, H. McAllister, W. O'Brien, J. Reinhard, V. Morrison, A. Rudd, C. Senn, M. Smith, B. Stephens, F. Suing, B. Tivnen, H. Wageman, D. Brewer, G. Ball, H. Barnard, E. Burns, W. Chacon, E. Campbell, J. Delaney, P. Fleming, S. Fleming, F. Garrity, J. Greene, J. Hepburn, W. Hayes, T. Lahey, W. Martin, L. Monarch, W. Mooney, E. Melady, T. McCune, J. O'Shea, A. Plato, A. Parés, L. Reidinger, H. Silver, W. Silver, W. Schofield, F. Springer.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the courses named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

MINIM DEPARTMENT.

Piano—F. Beerman, S. Collins, A. Witkowsky, J. Walsh, H. Durand, J. Barbour, T. Tomkins, F. Smith, J. O'Mara, F. Rogers, C. Connor, A. Morgenweck, A. Mayer, C. Taft, M. Quinlan, D. Thornton, J. Hagus; *Grammar*—Wal. Williamson, M. Quinlan, J. Walsh, J. Dempsey, L. Black, B. Bates, F. Beerman, L. Paul, F. Parker, F. Rogers, C. Koester, F. Smith, J. Cudahy, T. Tomkins, J. O'Mara, C. Boettcher; *Arithmetic*—F. Rogers; J. Bradley, H. Lonergan, A. Bachrach, S. Collins; *Reading*—M. Quinlan, T. Tomkins, S. Collins, H. Lonergan, F. Toolen, E. Connors; *Geography*—A. Bachrach, C. Boettcher, W. Williamson, J. Dunn, J. Seerey.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—Last Saturday, the 14th inst., the Mendelssohn Quintette Club of Boston made their annual visit to St. Mary's Academy, giving a varied programme to suit the taste of the young musicians, who followed carefully and appreciatively every number. The opening was Mendelssohn's famous Quintette in B flat, played by all the members of the club, which showed at once their characteristic manner of playing—prompt attack, evenness, perfect *crescendo*, *diminuendo* and accentuation. Miss Carpenter's singing gave a pleasing variety to the instrumental programme. Her voice being clear and correct to the text, she gave, by request, some English ballads in which the words were plainly heard—a charm so often ignored by vocalists. Herr Rodelberger's flute solo showed him master of his beautiful instrument. The descriptive quartette, "The Miller's Daughter," by Raff, needed no words of explanation. It fully vindicated that power of *tone-art* alone sufficed; the instrumental voices spoke distinctly the dialogue; and there was no mistaking the clack of the mill. The violin solo, by Herr Gustav Hille, was a piece of technical skill, perfect in *legato* and chromatic passages. He is a virtuoso, and will soon take rank with first class artists. What shall we say of Mr. Ryan, whose rendition had all the aplomb of thirty years ago? His theme was a simple minor strain, and every variation brought to light his brilliant execution—the club carrying on a counter subject, it all ended with a *doppio* finale which called forth a storm of applause. A string quartette followed; it is perhaps enough to say it equalled the beautiful harmonies of the other concerted pieces. The violoncello solo was anxiously awaited by many who had heard Mr. Louis Blumenberg on a former visit. His cherished 'cello is, in truth, an instrument of rare tone, and his mastery over it is best expressed by saying he played not so much on it as *with it*, throwing off the enormous difficulties without apparent effort. The selection and rendition came up to the eager expectation; all agreed it was *the solo*, only equalled by that of the violinist. The exquisite concert closed with a lovely quintette on muted instruments; softly flowing in twining parts, dying away to an imaginary sound which left a universal regret—all was over.

Truth and Falsehood.

Truth and Falsehood, though rivals and bitter enemies, are often found in the same society. The enmity that exists between them is so great that they are constantly waging war against each other, each endeavoring to gain to her own side adherents from the other party. At the dawn of each day, these two, actuated by like motives, leave their homes—Truth reluctantly departing from

her beautiful dwelling-place called heaven, and Falsehood going from the dark and unhappy abode of hell. They have been commissioned by their respective lords and masters to visit Mother Earth, and while there to do all in their power to win from her her choicest and richest gifts that, before night drops her shadowy mantle from the skies, each may have gathered rich treasures to place at the feet of her king. Yet how differently do they set about their work! Truth, clad in her spotless robe, departs with the blessings of her Father, determined for the love she bears Him, to return at the close of day with richest gems wherewith to deck His throne. As she is departing from her golden palace, she meets the Recording Angel, who throws on her a smile of encouragement, and tells her that the victories she gains, as well as her defeats, will be recorded in the Book of Life. Yet no love of ambition fills her soul; she desires to be successful in her work of the day only that she may add to the glory of the King of heaven. Heaven's golden portals are now thrown open, and she hastens out, longing to arrive at her destination, lest Falsehood, appearing first on the scene, by his seductive eloquence may secure those precious gifts—the pure souls of the just, which are destined to a glorious immortality. On the other hand, Falsehood, flushed and heated with anger, departs on his errand of ruin, only too happy to leave for awhile his home of despair. The work he intends to do cannot make his miserable home an abode of happiness. No! on the contrary, it only brings to that dark abyss more sorrow and agony. But in accomplishing his work, he receives that consolation which is sweet to one who is endeavoring to triumph over an enemy. He knows that by causing souls to yield to his seductive voice he deprives heaven of rich treasures, and in this he glories. Nor is it from love of his master that he hastens with all possible speed on his work of destruction, but from the fear of the curses and punishments which, he knows, await him if he fails in the attempt to obtain those gifts which Satan, his master, longs to call his own. So eager are these two enemies to do their master's bidding that, though Truth arrives first at Mother Earth, Falsehood follows close behind.

The former sees, at a short distance before her, a maiden whose gentle bearing and sweet attire remind her of those with whom she associates in her Father's mansion. This maiden is clad in that beautiful but simple robe of baptismal innocence, and Truth determines to bear this treasure to her Father. Poverty—for such is the maiden's name—is oppressed with grief, and Truth in her sweet, simple way, goes forward that she may comfort this sad heart. But Falsehood, hovering near, is also attracted by the beauty of this grief-stricken maiden, and longs to have her in his grasp. Feigning a pity he is far from feeling, he secures equally with Truth the confidence of this unhappy maid. Truth listens with a grave and anxious air, while Falsehood cannot wholly suppress his joy, when both learn that, after much of trouble, Poverty had obtained a position as governess in a

wealthy family; but she fears before the close of day that she will be destitute of home.

Mr. Arrogance, in whose house she is now residing, is a very stern man and, disliking the presence of strangers, is only waiting for an opportunity whereby, contrary to the wishes of his family, he may drive unhappy Poverty from this her only home. The opportunity arrives, for this day, by accident, Poverty has broken a large piece of statuary which was highly valued by Mr. Arrogance. Falsehood, ever ready on such occasions, at once proposes a plan whereby Poverty may still retain her position. With honeyed words and specious pretexts, he seeks her consent to his plan. She hesitates, and feeling his scorching breath against her cheek, is about to yield to his wishes, when Truth, trembling at the thought of losing this precious gift, touches gently the better nature of Poverty, and warns her against the evil she is about to commit. While she thus struggles with this terrible temptation, she hears the flutter of unseen wings and, glancing at the noble face of Truth, she sees her countenance illumined as with a light celestial. Moved by the sight, she makes the fateful decision, and, throwing herself at the feet of Truth, declares her unalterable purpose of being guided by the latter. Falsehood, writhing in agony at his loss, fled, unable to bear the triumphant gaze of his rival, who at this moment waves her magic wand and discloses to the astonished gaze of the now happy Poverty the beauteous forms of radiant angels, whose prayers alone secured for her the victory.

These shining angelic forms now surround triumphant Truth and her fair prize, and, moving to the strains of celestial harmony, they wing their swift flight up to the great white throne of God.

MARY HORNER,
Second Senior Class.

Tablet of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPORTMENT, AND EXACT OBSERVANCE OF RULES.

SENIOR DEPARTMENT.

Par Excellence—Misses Allen, Andree, Arnold, Brady, Balch, Bub, Burton, Barth, Bloom, Brewer, Boyer, Beschmeng, Bates, Blacklock, Beck, Belfield, Bogner, Carmien, Clifford, Claggett, Connors, Clore, M. Coll, E. Coll, Campagne, Calkins, H. Dempsey, C. Dempsey, Ducey, M. Desmond, C. Desmond, Davis, Dunkin, Daube, Dority, English, Earley, Flannery, Fenton, Geer, Guise, Gordon, Hummer, Hughes, Hellmann, M. Horner, I. Horner, Henke, Hinz, Harlen, Heffron, C. Hurley, K. Hurley, Hillas, Hoffmann, Hutchinson, Hepburn, Hooker, Johnson, Kearns, Kohler, Keyes, Koester, Lilly, M. F. Murphy, L. Meehan, N. Meehan, N. McCarthy, McCormick, McNamara, Moore, C. McCarthy, Moran, C. McFadden, J. McFadden,* Mitchell, Marley, Neff, E. Nicholas, O'Brien, Piper, Papin, Prudhomme, Pomeroy, Quealey, G. Regan, Rend, Riedinger, E. Regan, Richardson, Robinson, Rannels, Snowhook, Sullivan, Stadtler, Sheean, Saviers, B. Smith, M. Smith, Spier, Thompson, Van Mourick, M. Voechting, B. Voechting, Waterbury Wright, Wiesenbach, Wehr, Webb, Zahm.

* Omitted last week by mistake.

JUNIOR DEPARTMENT.

Par Excellence—Misses T. Balch,* Blaine,* Churchill,* Davis,* E. Dempsey,* Dreyer,* Eby,* Farwell,* Fritz,*

Hake,* Hughes,* Harmon, Knauer,* Kloth,* Lewis,* G. Lauth,* Miller,* Morse,* Newman,* Quealey,* Reed,* M. Rhinehart,* Rose,* Rogers,* Stapleton,* E. Smith,* A. Thirds,* A. Wurzburg,* N. Wurzburg.*

MINIM DEPARTMENT.

Par Excellence—Misses K. Moore,* O'Mara, A. Papin,* Palmer,* S. Smith.*

* Drew for Politeness Cross, won by Minnie Newman.

SCHOOL OF ART AND DESIGN.

HONORABLY MENTIONED.

ELEMENTARY PERSPECTIVE.

2D CLASS, 1ST DIV.—Misses Gordon, McNamara.

2D CLASS, 2D DIV.—Misses Fenton, Brewer, I. Horner, Kohler, Stapleton, Koester, Piper, Campeau, Sloman.

3D CLASS—Misses E. Nicholas, L. Nicholas, Burton, Wright, B. Voechting, Mitchell, Calkins, Schmauss, Campbell, Hull, Daube, S. Dempsey, A. Wurzburg, Davis, Kingsbury, Karnes.

PAINTING IN WATER-COLORS.

2D CLASS, 2D DIV.—Misses Gordon, Bub, Hutchinson, Hoffman, Andree, Morse, Stadtler, Calkins.

WORKING IN CRAYON.

2D CLASS, 2D DIV.—Misses E. Coll, Hillas.

OIL-PAINTING.

2D CLASS, 2D DIV.—Misses Neff, Meehan, Gordon.

3D CLASS—Misses Robinson, Henke, Fitzpatrick, B. Hellmann, Wehr.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses Allen, Robinson, Studebaker, O'Brien, K. Hurley, Rannels, C. Hurley, Mitchel, McCarthy, Barth, Richardson, Bray, Geer, Weisenbach, Young, T. Haney, M. Davis, M. Voechting, Dority, Beck, Bourne, Wagner, Belfield, Lilly, Hepburn, Bogner.

JUNIOR DEPARTMENT.

Misses Morse, Churchill, Thirds Longmire, Dolan, Palmer, Mercer, D. Smith, Foster, Hughes, Reed, Reeves, Pugsley, Farwell, M. Burns, E. Burns, Eby, Butler, A. Papin, Moore, E. Quealey, S. Smith, O'Mara, Crane, Rose.

ELOCUTION.

SENIOR DEPARTMENT.

1ST CLASS—Misses Carmien, L. Meehan, Bub, Stadtler, Hertzog, McNamara, Schmauss.

2D DIV.—Misses Hummer, Hellmann, Hoffmann, McCormick, Kron, Claggett, Fenton, Neff, Wehr.

2D CLASS—Misses Hillas, Hutchinson, Keyes, M. Papin, Robinson, Boyer, Daube.

2D DIV.—Misses Gordon, Connors, Hepburn, L. Nicholas, Piper.

3D CLASS—Misses N. Meehan, Saviers, Reen, Henke, J. Dority.

SPECIAL COURSE.

Miss Grace Pomeroy.

JUNIOR DEPARTMENT.

1ST CLASS—Misses Pugsley, Crane, Farwell, Newman, Campbell, Dreyer.

2D DIV.—Miss Davis.

2D CLASS—Misses Fritz, A. Wurzburg.

PHONOGRAPHY.

1ST CLASS—Misses Spier, Kearns, C. Desmond, M. Desmond, Haney, Ducey, Hoffmann.

2D CLASS—Misses Beck, K. Hurley, Hepburn, M. Davis, Robinson.

3D CLASS—Misses Waterbury, Clifford.

BOOK-KEEPING.

2D CLASS—Misses E. Regan, Thompson, Henke.

3D CLASS—Misses Allen, C. Hurley, K. Hurley, Quill, Barry, Marsh, Karnes.

TYPE-WRITING.

Misses K. Desmond, M. Desmond, Kron, Blaine, B. Haney, M. Coll, Beck, Waterbury, Van Horn, Heffron, J. McFadden, Kearns, Connors.